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FOLK LORE

of

BLUERIDGE MOUNTAIN

their

FIRST SUNDAY SCHOOL AND FOUNDERS

Other Places of Interest

by

W. R. MORRIS
FOGGY CAMP FARM
FANCY GAP
CARROLL COUNTY, VA.

COURT RECORDS DATING BACK TO 1605

Copy Mailed on Receipt of Price_____cts.

Vol. I

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FROM MAYNE WYD UTTER CONTRIBUTED
TO
THE INTERNET ARCHIVE

PREFACE

In preparng the brief data of the organization of the Good Spur Union Sunday School and meeting house and those who were connected with its early history, their connections with other churches prior to this date. I have been under a great strain owing to the absence of some of the early records. Most of them no doubt fell into careless hands who cared little for their preservation, they were either lost or destroyed.

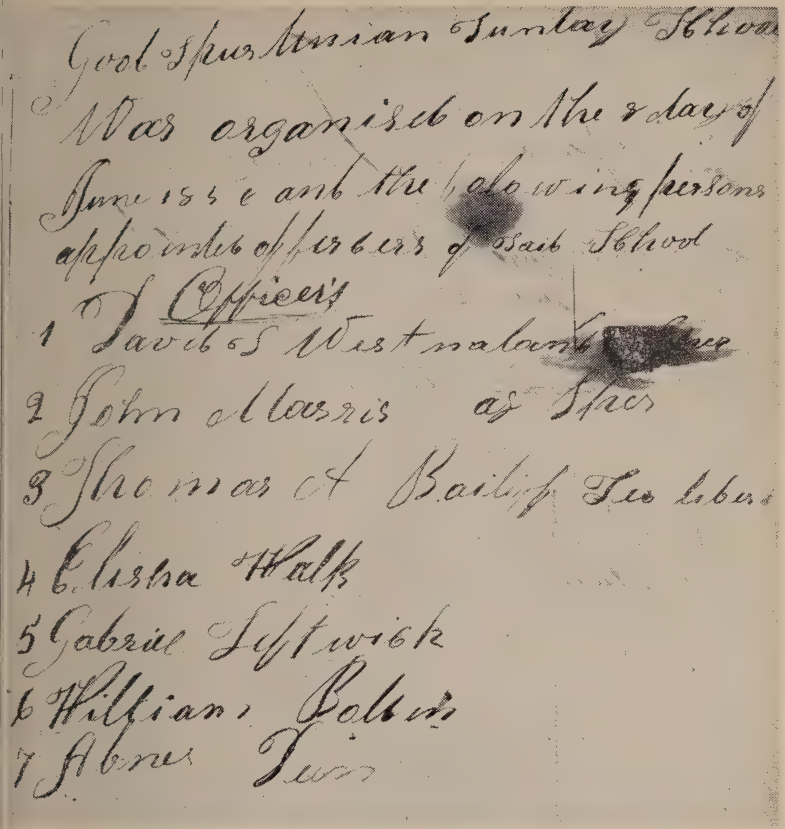
After the death of Ex. Judge D. W. Bolen, his good wife handed me a package of papers which belonged to my Great-Grand-Father John Morris Sr. Among those papers was a small note book containing the register of this Sunday School. From them and the traditional stories told to me by my Father, Grand Father, Great Uncles, Aunts and others. By old letters and records, I have compiled the within history of the Good Spur Union Sunday School and Meeting House. Which later was changed to Fancy Gap Methodist Church.

I have prepared and compiled these early records without pride, or predjudice toward any one who had a part in its founding and organization. Neither have I hope of worldly gain.

W. R. Morris, Fancy Gap, Va.

1151696

John and Mary (Polly) Morris


Good Spur Union Sunday School
Was organized on the 2 day of
June 1878 and the following persons
appointed officers of said School
Officers
1 David S Westmoreland Sup
2 John Harris as Sec
3 Thomas A Bailey Treasurer
4 Elisha Walk
5 Gabriel Left wich
6 William Colbert
7 Abner Tew

*Photographic copy of the organization of Good Spur Union Sunday School, Officers and teachers.

Mawr 447 A.D. Mawrrhhys 1200 A.D. Morris 1280 A.D.

Com. Nicholas Morris, my ninth paternal Grand-Father. According to the will of John Upton, (Spelled Vpton) James City, Co., Va. He was living on land leased to him by Upton in 1639. Soon after this date he went with or followed John Mottrom to Coan or Chicacoan; the first white settlement on the Potomac River. John Mottrom first come to St. Mary's Co. Md., thence to York Co. Va., thence to Coan or Chicacoan settlement about 1640. His first child Anne was born m Eng. 1639. He and Nich. Morris was soon joined by William Presley. They were Protestants. John Mottrom supported the Royal House of Eng., and we take it for granted that Morris and Presley also supported the King. Mottrom was recognized in the House of Burgesses at Jamestown, Va. from this settlement in 1645, William Presley in 1646. Morris, Mottrom and Presley, was three of the Justices that organized Northumberland, Co. After paying their taxes and other dues were admitted a County of Va. in 1648. Each of them served as a Justice of this County until their deaths. Often they were called upon to act as arbritrators between the whites and Indians. They were related by blood or marriage but I have been unable to learn the relation.

From the following record Nicholas Morris was born in 1605.

Northumberland Co. Va. Nov. 21, 1653.

Mr. Morris age 48 or there abouts & being duly sworn and examined, saith that he hath heard Mrs. Dalwert say that she does not go out with Mr. Dalwart her husband into the woods or in private, for fear he will kill her, and he hath seene Mr. Dalwart call her into private, but, she would not go with hlm. He this deposition doth verily believe that ye words spoken as ye states by his

deposition. only ask them to & protect her from the fury of her husband. that she might be taken into safe custody & be parted from her husband. And I further saith not.

Book 1652 to 1658, page 42. Signed Nich. Morris.

Justices who tried the case were: Col. John Mottrom, Mr. John Trussell, Mr. Wm. Presley, and Nicholas Morris. Nich. Morris died 1664. John Mottrom, born 1610, died 1655, no dates on Wm. Presley.

Martha_____ wife of Nich. Morris, born 1609, died prior to Oct. 17, term of Court 1683.

HIS WILL

In the name of God Amen. I Nicholas Morris being in perfect health. Doe make this my last will and testament, in manner and forme following.

Item

I give my soul unto the hands of my blessed lord and savior Jesus Christ by whose merritts I hope to be saved.

As for my estate I dispose of as followeth.

It.

I give and bequeath unto my sonne Antho. Morris my seate of land which now I live upon, being 550 acres only my wife Martha Morris is to have ye use of all ye housings, Orchards. or what else she hath occassion for upon ye sd. dividen of land. for her life. Second. Likewise I give unto my sd. Sonne Anthony Morris Foure Cowes. One called by ye name _____re the other three marked with 3 slitts in ye right ear & a hole & a half spared in ye left ear with ye increase. I give to my sd. sonne for to enjoy forever. I give to afore sd. sonne Anthony Morris one feather bedd Bolster & pillar. two_____a rugge. one iron pot. three pewter spoons_____one iron pestle for him to enjoy ye sd._____forever with one pare of sheets.

It.

I give and bequeath unto my dearly beloved wife Martha Morris my seate of land at ye head of ye river called by ye name of ye Island being 506 acres. she to enjoy ye sd. land forever.

It.

I give to my aforesaid loving wife Martha Morris all ye remainder of my cattle. except one cowe which I give to my daughter Jane Haynie. with ye increase. and one yearling Heiyfer to my grandchild Martha Haynie with ye increase. and one yearling heyfer to my grandchild Eliz. Haynie with ye increase and one yearling heyfer to my grandchild Rich. Haynie with ye increase. Provided yet if one of ye above grandchildren die ye therefore with ye increase is to be divided between ye other two. All ye rest of my cattle whatsoever I give unto my wife & to her disposings.

It.

I give unto my loving wife my chattells. housings. goods. & all movable both within doors & without & that what is before given in this my will. To dispose of the sd. goods according to her own decission. after my debts is paid out of them.

It.

As for the enterrenings of my body after my decease. I leave to ye decission of my blessed wife. who I make my whole executor of this my last will and testament. Witness my hand & seale. This the 20th of November. Memo (Meaning A.D.) 1660. Nicholas Morris.

It.

Before ye signing of this my last will I give to Mr. Goch who write my will one yearling Heyfer & ye increase. Signed in presence of

Sam. Goche Jeffery Goche

20th January 1664 Proved & recorded.

Records 1658 to 1666.

Martha the relect of Nicholas Morris in 1665 married Thomas Lane a rich land owner of that county.

Before their marriage the following deed of gift and contract were made signed and recorded.
Virginia Northumberland Co.
Know ye that I Martha Morris, of County aforesaid, ye widow and ye relict of Nicholas Morris lately deceased for divers good causes & considerations. but more especially for ye good will & most loving affection which I have for my sonne Anthony Morris have freely and thearly give & by these presents freely and thearly & absolutely give and bestow on my sd. sonne these goods, chattels & movables as same to say seasons food, meats, cattle. _____one cow called brindle & her calfe & also one yearling, one ram & a weather, with one half of all my hogs, according to quanity & quality, three pewter dishes, one doe tray one pewter cup & pot, one feather bed, bolster, pillow & rugge, one pot & hooks, two guns and a pistole, and likewise at ye sd. Anthonys day of marriage or my decease which he ask or choose _____one bed covering with Queen Elizabeths arms thereon. also one large carpet, one great brasse kettle & one small table & of same now in my possession and then to him to be delivered, likewise two stearse 2 years old & upwards, one steare one year old or about, one red heyfer & a cow calfe all has been before excepted. I do give to my sd. sonne his heyers, executors, administrators & assigns forever. in witness whereof I have hereunto set my hand and seale, ye 15th July 1665.
Signed Martha Morris
In ye presence of Nich Paris John Haney.
Ye record above proved to be delivered in case of ye Sd. Martha's decease. Records 1658 & 1666.

Thomas Lane by reason of his marriage to Martha Morris: Know all men by these presents ye that I Thomas Lane doe hereby bind myself in ye pennalty & forfeiture of ten thousand pounds of good tobacco in that ye by reason of course of marriage with ye sd.

Martha Morris within mentioned. I will not at any time either by myself or my heyers, executors or any other person or persons for me or them clayme or demand any of the premises, goods or chattels, within given unto her for Anthony Morris & his heyers executors, neither in ye behalf inter any clayme or present any suit or suits at law, but, at all times to stand to & allow of ye same as valid & authenticated. Witness, my hand & seale, ye 25th. July 1665.

Thos. Lane

In ye presents, Nich. Paris John Haney.
Recorded & Proved. Records of 1668 to 1666.

The first land grant to Nich. Morris was dated Oct. 29, 1651. Prior to this date land grants are missing. There are enough records of Nich. Morris in Northumberland Co. he had a part in to fill a book, where it all translated. He was granted fifty acres for each immigrant brought into the colony. Bringing in as many as twelve at a time. One grant extended to Stony Point, in now Westmoreland Co. Stony Point was the girlhood home of Mary Ball, mother of Geo. Washington. Some of the most familiar names brought into Coan or Chicacoan colony were: Wm. Nuckolls, John Warren, Geo. Wakefield, Griffin, Taylor, Evans, Donnally, and many others.

AN ENGLAND MARRIAGE LICENSE

March 30, 1807. Anthony Morris. Inkborough, Co. Worc. Bachelor, and Susannah Allibone, this party Spinster, (This was the common title for an English woman of that day). by banns. by J. Davenport, Vicar. (Substitute in office). (Courtesy of H. B. Walters, Librarian, Public Library, Stratford, England).

Missing words in records have faded out or gone and can not be translated.

GOOD SPUR SUNDAY SCHOOL AND MEETING HOUSE

Back of what is now Fancy Gap Methodist Church, less than two hundred feet in a southwesterly direction was a log cabin used for a place of religious worship. There are no records as to the date this cabin was built. The writer and L. W. Smith remember the old tumble down log cabin and according to tradition was the first Good Spur Meeting House. This was the first building in this part of Carroll County that there is a written record of an organization for the purpose of public worship.

I remember when a child perhaps not more than four years of age, in the presence of my father and others going under the roof of this old tumbled down log building; my father scolding me and making me come out, telling me that there might be snakes in there. There were still signs of the old building when as a boy I went to school in the first framed building. Some have suggested that perhaps the log cabin was built by hunters, or that some squatter had made his home there.

RECORD OF SUNDAY SCHOOL

Good Spur Union Sunday School was organized the 8th day of June, 1856, and the following persons appointed officers of said school.

OFFICERS

1st page.

1 David Westmoreland Super.
2 John Morris As. Super.
3 Thomas A. Bailiff Tea. Bible.
4 Elisha Walk
5 Gabrial Leftwich
6 William Bolen
7 Abner Dean

2nd. page

Jacob Dean

Sing request — The Jewel Qt.

Sing request

David Westmoreland

David Westmoreland
John Dean

Key to names: a Adult, c Child, d Perhaps under twenty-one, but over twelve; n, Age not known.

First page of names

a C. Mitchell
a Daniel Stockner
a Jacob Stockner
n M. V. Walk
a Mat Dean
d J. E. Leftwich
a Jacob Dean
n Hugh Walk
marked out
a Amos Walk
n James Johnson

a Jacob Johnson
c John Johnson
d William Morris
a William Bolen
c David Bolen
c Col. Bolen (Lum).
c Joseph Morris
c Thomas Morris
c William Leftwich
n Louise Walk

2nd page

n Sarah Walk
n Trythenia Walk
n Cathrine Walk
a Henry Dean
a William H. Dean
a Christena Stockner
a Madison Johnson
a Rebeckey Bolen

d Louisa Morris
a Jane Branscome
a Malisa Dean
a Louisa Dean
d Elizabeth Dean
a Mar. Dean
a Tobitha Branscome
n Elizabeth Thorne
c Sarah Morris

3rd page

Calvin Mitchell
Martin Walk
Daniel Stockner

a Madison Dean
James E. Leftwich
Jacob Dean

3 1833 02341 312 0

Jacob Stockner	William Bolen
Hugh Walk	David Bolen
John H. Dean	C. L. Bolen (Lum)
John Johnson	Joseph Morris
Amos Walk	Thomas Morris
James Johnson	William Leftwich
Jacob Johnson	Louisa Walk
William Morris	

4th. page

Catherine Walk	Louisa Morris
Rebeckey Bolen	Jane Branscome
Materson Johnson	Mary A. Dean
d Elkanah Dean	Louisa Dean
d William Westmoreland	Elizabeth Dean
d Stephen Westmoreland	Mary Morris
d Harden Beamer	Tobitha Branscome
n Elizabeth Lenard	n Elizabeth Spence
a Malisa Dean	Sarah Morris
c Martha Dean (45)	Jacob Walk
d Martin Beamer	Christena Stockner
a John Bolen	Trythenia Walk
c David Bolen	Henry Dean
c John W. Morris	William H. Dean
J For teachers	Mary A. Morris
Calvin Mitchell	Louisa Bailiff
Jacob Dean	Louise Walk
Mary A. Dean	John Bolen

ON PAGE 5

Good Spur an Sunday S. S. was organized the third day of March 1857, David S. Westmoreland Sp. Thomas A. Bailiff, S. T., William Bolen, Elisha Walk, Gabriel Leftwich.
No 55

Good Spur Union S. S.

Page 6

Phibbs
John Bolen
Joseph Morris
David Morris
John W. Morris
Louisa Walk
Catherine Walk
Christena Stockner
Calvin Mitchell teacher,
Martin Walk
Daniel Stockner
Jacob Stockner
Johnson
Amos Walk
Hue Walk
David Bollin

15, March 1859—Page 7

M. A. Dean
William P. Morris
John Edwards
Maray Morris
Malise Dean
Sarah Morris
Elizabeth Dean
Louisa Bailiff
Sarah Walk
Trythenia Walk
Mary Ann Morris

Page 8

Martin Walk
Daniel Stockner
Jacob Stockner
Amos Walk
Hugh Walk
David Bolen
Wily Phibbs
Joseph Morris
David Morris
John W. Morris
Louesa Walk
Christena Stockner
Catherine Walk
Mary Morris
Malisa Dean
Elizabeth Dean
Sarah Walk
Sarah Morris
Mary A. Morris
Phebey Phibbs
William Morris

Page 4

This Sunday School had a quartette called the "Jewel Quartette". Jacob Dean was the leader. His brother John Henry and sister Elizabeth were two of the members. I have heard Elizabeth Dean say who the other members were, but I do not remember their names.

Jacob Dean was the song leader for the church. After his death his brother John Henry became the leader.

On the last page of the register are the following record of memory verses.

James Leftwich, SH Chapters in Catecism.
Jane Branscome, 953 verses in testament.
Elizabeth Dean, one book.
Mary Morris, 112 verses in testament.
Polly A. Dean, 525 verses in testament.

Aug. 3, 1856.

Malisia Dean, 4 chapters 40 verses testament O Book
James Leftwich, 1 chapter O Book.
Daniel Stockner, 4 chapters 2 Books.
Jacob Stockner, 5 chapters 2 Books.
Martin Walk, 3 chapters 2 Books.
Sarah Morris, Verses spelling Book.
Sarah Walk, 11 verses spelling Book.
Mary Morris, 101 verses Testament.
Louisa Dean, 1200 verses testament.
Jane Branscome, 1039 Verses Testament.
Christena Stockner, 17 Chapters 2 Books.
Louisa Morris, 131 Verses testament.
Mary A. Dean, 621 Verses testament.
Christena Stockner, Aug. 10, 4 Chapters in A Book.

5

Next to last page.

Mary Morris, 4 Chapters O Book.
Elizabeth Dean, 3 Chapters O Book.
Louise Walk, 140 Verses in testament.
James Leftwich, 3 Chapters O Book.
Martin Walk, 4 Chapters O Book.
Mary A. Dean, 320 Verses in testament.
Louisa Dean, 700 Verses in testament.
Daniel Stockner, 4 Chapters 2 Book.
James E. Leftwich, 1 Chapter 2 Book.
Martin Walk, 2 Chapters 2 Book.

Jane Branscome, 985 Verses in testament.
Polly Ann Dean, 5 Verses testament.
Louisa Walk, 100 Verses testament.
Jacob Stockner, 5 Chapters 2 Books.

August the 31

Christena Stockner, 12 Chapters 2 Books.
Louisa Dean, 20 Chapters in 2 Books.

September the 7

Martin Walk, 3 Chapters
James Leftwich, 1 Chapter.

Last Page **September 14.**

Christena Stockner, 6 Chapters 2 B.

September 28.

Christena Stockner, 7 2 Chapters.
for the year 1857, May 10th.
Sarah Walk, 40 Verses L. Book.
Martin Walk, 16 Chapters O Book.

May 17, 1857

August Third 1857.
August the 22 eighteen hundred and fifty eight

Founders of Fancy Gap Church

A number of persons have been eulogized for the part they played in the organization and building of the first Church.

There is one whose name I have never heard mentioned by the present generation in a religious manner in any way connecting him with the part he played in the organization of this Sunday School and the building of the early church at this place. He did not live to see the completion of the first frame church at this place. His friends of that day have long since passed on to the great beyond. Many of his decendants who live in this community have never heard his name mentioned in any connection with this and other churches which he had taken a part as a religious worshiper. We owe

to him a debt of gratitude above that of others. He also took a leading part in the religious meetings held prior to the organization of the Good Spur Union Sunday School which were held in the homes of the surrounding neighborhood. Among them were the Deans whose homes were always open for all kinds of religious worship. Others were the Walks, Morris, Johnson, Branscome, Mitchell, Stockner, Leftwich, Bolen, Coltrane, and other of the old settlers. When the weather would permit meetings were held out of doors. The location of some of the meeting places I shall now mention, two of them on the home place of John Morris Sr.

At the foot of what was once called the old meadow hill, on the north side of 608 road, across the road from the home Ikey Snow first built and lived; and in sight of my boyhood home, at one time stood a white oak tree, about five feet in diameter with low spreading boughs extending a distance of fifty feet in length from the body of the tree. Sheltered from sun and storm by this great tree which nature had provided was where the families of the surrounding neighborhood gathered for public worship. I can remember when a boy the large logs hewn with an old fashioned broad axe. They were about ten by fourteen inches in sets of three. Others about two by twelve inches, laid across the larger logs to make seats. These timbers were about eight feet in length and there were four sets of them. Also there were some seats under two large chestnut trees by the side of the old Good Spur Road, just south of the Morris Cemetery which was also used for seating Sunday School classes and other public gatherings. Near this place Jesse Morris had a blacksmith shop and at one time he lived nearby in a log cabin. Prior to 1856, there was no established church, and religious services were held under trees when the weather would permit. In later years there was an out door place of worship at what was called the Big Rock, near the Blueridge

Parkway. At that time this rock was the corner of the lands of John Smith and Mary (Sis) Phibbs, willed to her mother by John Morris Sr. John Smith and his wife Christena who moved to this place in 1866 were the leaders assisted by the Dean families. Smiths were of the Moravian faith.

From old letters and stories related to me by old people there is no doubt in my mind that David Westmoreland a Methodist preacher was the leader in organizing and leading the religious classes at the first mentioned places. Also in the little log cabin back of where Fancy Gap Church now stands; from 1845 until near the time of his death. After the death of his wife he lived with his children, most of the time with his daughter Polly Morris, which accounts for his being in Virginia at this time.

In my boyhood days many of the older members of Fancy Gap Church have pointed to an old chestnut log (Which the writer well remembers), about twenty feet south of the southwest corner of the old framed church; relating the story of John Morris Sr. and James L. Mitchell sitting on that log, making the plans and agreeing to furnish material and money to build the first frame church on the present site. As related to me and others a number of times by Ex-Judge Bolen before his death, the understanding between John Morris and James L. Mitchell was: That it should be used by all denominations for public worship and a public school house. James L. Mitchell agreed to furnish land and lumber delivered on the ground to complete the church. John Morris agreed to superintend the construction of the church and to furnish other monies not before stated to build the church. For some reason the bill for sawing this lumber was charged to John Morris and was paid by D. W. Bolen for John Morris.

The lumber was sawed by Ira B. Coltrane at a mill owned by James L. Mitchell, which was located in the

bottom even with that part of the hill on the west that projects out below the Dean graveyard, just below the Elbert Bunn place.

John Morris made the window sash, doors and trimmings for the first framed church. Also the large columns that at first supported the overhead ceiling.

According to a statement made to me by Wise Johnson. He said: "He went with his mother to Fancy Gap Church when he was twelve years of age. As he remembered the church was finished at that time." Johnson was born Sept. 21, 1856. According to this statement the church was finished before 1869 or soon thereafter.

Amos Shockley, (Better known as Pap Shockley), a local Methodist preacher, preached the first sermon in this framed church. He was born 1800, son of Merideth and Sarah Shockley, married second time Harriet Howlet 1862.

To forever settle the question. Who gave the land for the first framed church? The following is a copy of the deed.

Know all men by these presents that I Wm. P. Morris of Carroll County Virginia, in consideration of the love and affection I bear to the cause of Christ and for the promotion of his heritage on earth do grant unto B. E. Coltrane, M. T. C. Mitchell, C. F. Bolen, John W. Morris, Wm. P. Morris, W. J. Hanks and D. W. Bolen, Trustees; a certain parcel of land situated in county aforesaid, on the mountain road, formaly the Good Spur Road, and bounded as follows To-wit: Beginning at a stake and running due east 13 poles to a small chestnut sapling by said road, north of the church; thence south or nearly south with said road 13 poles to a large chestnut sapling by said road, thence due west 13 poles to a stake and thence a straight line to the beginning, to have and to hold in trust that said parcel of land and its appendages and appertainces shall be used kept main-

tained and reposed of as a place of divine worship for the use of the ministry and membership of the Methodist Episcopal Church South, subject to the discipline usage and ministrial appointments of said church as from time to time authorized an declared by the general conference of said church, and the annual conference within those bounds the said premises are situated. Witnessed my hand and seal this the 26th day of June 1880.

_____(Seal)
Wm. P. Morris

I D. W. Bolen Commissioner in Chancery of the Circuit Court of Carroll County Virginia, do certify that Wm. P. Morris whose name is signed to the foregoing deed has this day acknowledged the same before me in my said County to be his acknowledgement and deed.
Given under my hand this the 26th day of June 1880.

_____(Seal)
D. W. Bolen, Commissioner in Chancery.
Recorded Nov. 28th. 1888, at 10 O'clock A.M.
Book 18 page 245. By W. H. Sutherland, C. C.

The Westmoreland, Mitchell, Dean, Coltrane, and Bolen families were of the Methodist faith. Walks and Stockners, Moravians, Leftwich, Branscome, and Johnson, were of the Old School Baptist. That in part accounts for the "Union" in the name of the Good Spur Union Sunday School. As they differed in religious or Philosophical Doctrine. Also the church which David Westmoreland and John Morris had labored together in N. C. was called, "The Methodist Union Meeting House," which will be recorded in this work.

Prior to 1804 there had been many divisions among the Baptist on the question of Sunday Schools. On this date the first Baptist Sunday School Union was organized in Baltimore, Md., and in 1824 the American Sunday School Union was organized in Willmington, N. C.

Good Spur Union Sunday School, is the oldest religious organized society with a written copy of its organization still in the possession of one of its members. Until there is evidence produced otherwise I shall claim this to be the oldest religious society in Carroll and surrounding counties.

EARLY MINISTERS
of
GOOD SPUR AND HILLSVILLE SOCIETIES

From Court or other Official records

Revs. John B. and Wm. Henry Dean as early as 1793; Samuel R. Wheeler Apr. 2, 1841; He married Elizabeth (Betsy) Jones, a half sister of Rhoda Branscome Morris, wife of John Morris Jr. James Phillips, on Crooked Creek in 1836. David Westmoreland, 1845. Amos Shockley and Wm. Thompson 1854, Ben. F. Nuckolls was born Oct. 20th, 1838, he was educated at Jefferson Academy, Ashe Co., N. C. He was licensed to preach May 31st, 1861, admitted to Holston Conference at Greenville, Tenn., Oct., 1861. He had four children, two died in infancy. He died at the home of his daughter, Mrs. J. E. Johnson, Cleveland, Tenn., Apr. 4th, 1919, and is buried at Galax, Va. A. C. Sutherland, 1868 to 1888 or later. J. W. Whittington 1872 to 1885. J. W. Morris and B. S. Highley as early as 1873. Rev. Jno. Wm. Morris, born June 5, 1850, died June 9, 1927. (Son of Jesse and Martha Bolen Morris). Married Laura L. Highley, Mar. 26, 1873. By Birton S. Highley. Phillip (Pipe) and J. Crocket Kinzer, in the 70 and 80's. F. H. Partridge Dec. 12, 1881.

(Presiding Elder) John C. Bayes, born July 23, 1852, in Russell Co. Va. Married Sarah Findley, Oct. 26, 1886. He and Rev. B. F. Nuckolls, On Saturday June 26, 1880, dedicated Good Spur Meeting House, a

Methodist Church. The name changed to Fancy Gap Methodist Church.

We take it for granted that Rev. Nuckolls was the first pastor. Revs. J. S. Bishop Jan. 6, 1881 as late as July 22, 1887. _____Clendenan, the Kinzers, F. H. Partridge and other resident preachers. (Rev. Bob Sheffey, the shouting preacher may have been pastor a part of this blank period). R. F. Jackson, (The wooden leg preacher) May 20, 1886, to Sept. 29, 1886. S. E. Houk, Dec. 30, 1886, to June 4, 1888.

Latter part of the year 1888 and most of the year 1889, no records that I found.

G. W. K. Greene, Dec. 26, 1889 to Mar. 6, 1891. W. P. Carico, June 21, 1892, to Dec. 13, 1893. James Mahoney, Jan. 10, 1894, to July 7, 1897.

He was a very pious old man who preached to only one person, W. J. Smith, at Fancy Gap one cold winter Sunday. On his return to Hillsville that evening found no one at Mt. Plains. It is said that he sung a hymn, prayed and continued on his way. T. D. Strader after the date of conference 1897. These pastors served from the date of conference which was perhaps held in Sept. or Oct. of each year.

Baptist ministers that were remembered by my-self and others now living were: Revs. J. C. Carper, Prof. of music; as early as 1886, Thomas Satterfield, John Horton, Daniel and John Coulson.

I remember Rev. Greene, coming to my fathers and saying to me: "My name is Greene. Do I look Green?" A story is related: That, at a mountain church in Tenn. some rough people had run the Methodist preachers away from the church, even whipping some of them. At a conference the Presiding Officer asked for a volunteer to take pastorial charge of this church. Rev. Greene volunteered. On his first arriving at this church, hitched his horse, entered the church singing an old familiar hymn; entering the pulpit he laid his Bible on the desk,

took two pistols from his saddle bag, laid one on each side of his Bible saying: "By the Grace of God and these two pistols I came here to preach the gospel." It is said that he served as their pastor for four years, gaining the friendship of all who knew him.

Sam. R. Wheeler, about 1857 lived north or northwest of the John Morris home place. He moved to Wheelers Knob near the foot of the Sugar Loaf Mountain in the Flour Gap community. He and his wife are burried there. I have reason to believe that his father Vincent Wheeler was a Methodist preacher from stories I have heard. They were connected with the Dean family but I do not know the relation.

When I was a boy the late Ex. Judge D. W. Bolen suggested a number of times that the Fancy Gap Church place a memorial in the church in memory of John Morris and James L. Mitchell for their part in erecting the first frame church at this place. For some reason there was always some objection. At one time I offered to place a memorial window on the wall of this church, to which there was quite a bit of opposition.

In 1947 with the help of Rev. H. B. Tiller at that time pastor of the church. I drew plans for rebuilding this church, with a wing on each side, two Sunday School rooms on the back, with nursery and rest room, which the members in a body voted to build.

I suggested to the Mitchell families that after the building was inclosed the Morris family finish one of the back Sunday School rooms, the Mitchell family finish the other room, with funds other than those subscribed. At a cost of not less than five hundred dollars per room, with a bronze plate over the door in memory of John Morris Sr. and James L. Mitchell. Thomas and James Morris of Johnson City, Tenn. pledged one hundred dollars each, the Monday family of Mt. Airy, N. C. two hundred dollars and I. W. R. Morris an extra one hundred dollars. A total of five hundred dollars. Our plans were all defeated.

I am happy to record that on Sunday, July 22, 1951, my boyhood dreams became a reality. A bronze plate was dedicated to their memory and they will forever be remembered as two of the builders of the first framed church.

When the American Pilgram shall in years to come, come to this holy place, Lay their hands upon this sacred desk, may they recall the virtues of those men who sleep beneath the clay, May they depart with their affections purified their piety strengthened, while they invoke the blessing on the coming generations.

There are many other names should be added to this memorial that the younger generation do not remember.

UNION METHODIST MEETING HOUSE 1800
OLD MOUNT TABOR BAPTIST 1887
SAINT MARKS METHODIST 1910
RED BANK BAPTIST 1859

On Nov. 13 and 15, 1950, May 20, and June 17, 1951, I examined what records I could find of the churches mentioned. Gathered traditional stories from the older people in that section of Forsyth and Stokes Counties, consulted those who had kept in memory the early history of the four churches as to their founders and their early history.

About half way between Old Mount Tabor (Now Leaks Memorial Baptist), and Saint Marks Methodist Church and about two hundred feet west of the Box Mt. Road on the ground where the house of Palmar Carson now stands, there was a place of worship known as: "Union Methodist Meeting House" which was open for all creeds to worship there-in. There was also a graveyard where the barn now stands. On May 20, 1951 I was told that a horse had recently fell into one of the graves and came very near not getting out without

help. That a tractor had caved in what appeared to be a grave. I visited this place and made a personal investigation, but I learned very little. I have found no records and it is not known for sure who were burried there. Neither who were those who worshiped in this meeting house. The following is the only court record I have found. Stokes County, N. C., Feb. 1800, Travis Morris deeded to Geo. Hauser 90 acres of land for 100 lbs., bordering on the Meeting House Spring and Branch, one tract for 114 lbs., and another for 90 lbs. There is a spring and branch a short distance west of the location of this meeting house. Morris owned land at this location.

There seems to have been no effort to establish a United Methodist Church in Stokes or Surry Counties for some time after this record, and it may have after this date taken the name "United Methodist Meeting House".

There was a Methodist organization here as late as 1843. I have heard some of the children of my Great Aunt Sallie Gardner daughter of John Morris. They had heard her say: She was baptized by sprinkling when a child, and was well satisfied about it." She was born near there in 1843.

Considering the location of this Meeting House and that the Westmoreland families owned the land where this Meeting House and the present St. Marks and Leaks Memorial Churches now stand. That: David Westmoreland lived nearby. He being the only known Methodist Preacher in this section at this early date, we know he was one of the leaders. About the time of the abandonment of this Meeting House he was getting old and lost his wife. After that time living with his children. The loss of his support and that of others may explain in part its abandonment to the early communicants of Mt. Tabor Church.

David Westmoreland lived in the bottom on what

was later known as the Lucinda Perrell place. Just south of where he is burried and about thirty steps from where the two children of John and Polly Morris are burried. He lived on a parcel of land deeded to him by James and Patsy Huddle, containing thirty six and one half acres. This being Patsy Huddles part of her fathers estate (Presley Morris). Dated July 1, 1828.

On June 20, 1837 he deeded this land to his daughter, Polly Morris for love and affection.

As often occurs among the different churches there may have been a division at which time Mt. Tabor may have been organized as a Baptist and from the same, St. Mark as a Methodist. The Westmoreland families at this date were of the Methodist faith.

From traditional stories of the old people near this place, I am sure that John, Polly and others of the Morris families took a leading part in the religious work at this Meeting House. That the sentimental feeling that David Westmoreland and John Morris had for this Meeting House in part influenced them to name their new organization in Va. "Good Spur Union Sunday School."

There are many families who worship at the later churches to-day whose forefathers and mothers worshipped at this Meeting House. Some of them are: Boles. Tuttles, Bennett, Perrell, Warner, Davis, Petree, Huchings, Marshall, and many others.

MOUNT TABOR, NOW LEAKS MEMORIAL

I learned very little about the early history of this church. There are many traditional stories in relation to this church. One that it was first organized a Methodist, another that it has always been a Baptist. It is related by a number of persons that there was a saloon there before the church was built.

The logs and timber were furnished by Thomas Valintine. Sid L. Marshall (Father of Vick Marshall

who furnished me this information) did the frame work in 1887. He died 1888. George Leake took a leading part in the building of this church, which was built of logs.

SAINT MARKS METHODIST

St. Marks, organized in 1910. One of its leaders and founders was Marcus Ligon (Batchelor), born July 7, 1861, died June 1, 1932. There was a brush arbor near there that was used for a place of worship for many years prior to this date.

Some of the decendants of David Westmoreland are its leaders today, and took a leading part financially and otherwise in building the first church. Also replacing the old church with a new brick church about 1945. It is on the Box Mt. Road, Forsyth Co., less than three fourth mile south or southwest of Old Mt. Tabor Church.

RED BANK BAPTIST CHURCH

The first Baptist church at Red Bank was an old Primative Baptist Meeting House moved from some place below Walkertown, (Location not known), to its present location, about 1859.

In my opinion there was no organized baptist church in this part of Surry, Co. (Now Stokes) in 1779 and for many years later. As proof: Hammond Morris and his wife Mary were given a church letter on April 21, 1778, from Occoquan Baptist Meeting House, Prince William Co. Va. I have the church letter as evidence that he never used it to unite with any other church. Hammond Morris helped to organize and build Occoquan Meeting House in 1774, and moved to then Surry Co., N. C. 1779. He settled on Red Bank Creek near these churches and lived there until he died in 1810.

The only house of public worship in 1775 in Surry

Co., N. C. (Which then included Stokes and Forsyth) that I have found any record of was: Mulberry Field Meeting House at or near the present town of Wilksboro, N. C.

The earliest worshippers in Surry Co. about 1752, was a band of people known as "Friends", at or near Westfield, N. C. They were not very popular at that date.

When I was a boy in my teens I remember Rev. C. C. Haymore and others had organized the first Missionary Baptist Church in Mt. Airy, N. C. about 1879. This may have been the first in Surry Co. The earliest official record of the baptist being called Missionary Baptist was in 1879. In 1835 the Primative Baptist differed on the question of raising funds for the support of the ministry and one faction were called the Missionary Baptist and the Means Baptist.

There was a place of worship in the bottom where Floyd McGee has recently built a new house about two miles west of Walkertown, N. C., known as, Grimes Meeting House. Some of the older ones of the Morris family worshipped there.

In the Good Spur Journal there is a loose leaf from another roll book, dated 1846, which perhaps belonged to David Westmoreland. Most of the names on this loose leaf are those who lived around Walkertown, N. C. Isaac and wife Jane McCum Morris were its leaders at this time, and later founded Morris Chappell Methodist Church, 1870. This loose leaf could have come from Grimes Meeting House. On the front page is some writing which appears to be a note Signed: Kingston

N. Carolina
P. Morris
King P. Young

There is other writing over this page which shows to have been done at a later date. One June 5, 1863, another July 10th. day A.D. 1859. This is the year Red

Bank may have been moved.

On the other side is the attendance record.

Names of the Board of Teachers and attendance

1846	July 5	12	19	26	Aug. 2	9	16	30	Sept. 12	20
Isaac Morris P.	P	P	P	P	P	P	P	P	A	P
Wm. Walker V. P.	A	P	P	A	A	A	A	P	A	A
Thomas C. Stockton, Supt.	P	P	A	P	A	A	P	A	P	A
James Odell, Supt.	P	P	A	P	A	P	P	P	P	P
R. W. Davis, Supt.	A	A	A	P	A	P	A	A	A	A
Ensley Grubbs, Sect.	P	A	A	A	A	A	P	P	A	P
Islam Turner, Treas.	P	A	A	P	A	A	A	A	A	A

Names of male teachers attendance

Wm. Morris	P	A	P	P	P	P	P	A	P	P
T. S. Ring	P	P	A	P	P	A	P	A	P	P
Shadrick Morris	P	P	P	P	P	A	P	A	P	P

Names of female teachers attendance

Jane Morris	P	P	P	P	P	P	P	A	P	P
Rebecca J. Stone	P	P		P	A	P	P	A	P	P

Also with this leaflet was a tax receipt. A printed form with dates and names filled in that are plain.

> Received this 5th day of Aprl 1822 from Shadrick Morris one dollar and 52½ cents, in full of his Public, County and Poor Taxes for the year one thousand eight and twenty one (1821)
>
> C. L. Banner Sheriff.

In 1804 a Methodist Episcopal Church was built in Lynchburg, Va. The first Sunday School that I have found a record in Va. was organized in this Church in 1817 by James McGehee, John Thurman, Geo. Walker, and others.

Perhaps the first divine service held west of the Blueridge Mountains was held by a Presbyterian Preacher at Tuscarora, in Berkley, Co., Va. (Now W. Va.)

ELK SPUR PATH
and
CHURCH

The Elks, crossed the mountain, almost in a north and south line passing a few feet east of the old Elk Spur Church, and about where the present church now stands: following in a southern direction along the highest part of the ridge to the spur of the mountain. Thence down the mountain to a point near the Floyd Allen place, crossing the old Good Spur Road. (See minutes of Grayson Co. 1793).

Who was the first white man to cross the mountain over this path will never be known. William (Billy) Strickland, Jefferson Ayers, Levi, Thomas and James Edwards; Callaway Browder, and Abraham Paul; were some of the first to settle near this path that we know about.

Elk Spur Primative Baptist Church was constituted Dec. ____1873, with eleven members. Elders John and Hugh Jones; John Vass, F. M. McCraw, Henry Hawks, and Levi Edwards, assisted in the organization. Hugh Jones was the first Elder. The first association for this church was held Oct. 27, 1875. Abner Gardner was ordained Elder Apr. 25, 1878, and remained its Elder perhaps until his death.

Jeff. Ayers, planted two wild locust across the road in front of the old church, which are still standing.

To-day, there is a Congregational Christian Church a short distance south of the old church. The Primative Baptist having been moved nearer Fancy Gap, on route 52.

JOHN MORRIS SR.

In the rooms of the Historical Commission, Raleigh, N. C. there is on file the following marriage bond.

State of Northcarolina, Stokes County.

We the undersigned hereby acknowledge ourselves

indebted to his Excellency, Gabriel Holmes, Esq. Govnor, and Commander-in-chief and his successors in office, in the sum of five hundred pounds; but to be void on conditions there is no lawful cause to obstruct a marriage between John Morris and Polly Westmoreland for whom a license is now issued. In witness whereof we have hereunto set our hand and seal, this the third day of February A. D. 1823.

Witness. John Morris (Seal)
R. D. Golding. Francis Vest (Seal)

John Morris Sr., born at Germantown, N. C. Aug. 4, 1804, died at Fancy Gap, Va. Nov. 24, 1875. Son of Presley and Charity Huchings Morris. Married Mary (Polly) Westmoreland, Feb. 3, 1823. Sons: First unnamed; Jesse, born 1825, died 1894, married Martha Bolen; David, born 1827, died 1835, John, born 1833, died 1914, married Rhoda Branscome; Wm. P., born 1841, died 1929, married Caroline Smith; Thomas B., born 1845, killed in a calvery charge by union soldiers at Morefield, W. Va. Aug. 7, 1864; Joseph F., born 1848, died 1906, married first Sallie Dalton, second, Martha McCraw. Daughters: Martha, born 1829, died 1870, married Enoch Hanks; Rebecca, born 1831, died 1916, married Wm. Bolen; Mary, born 1836, died 1920, married Wash Hanks; Louisa, born 1839, died 1858, married Abner Bailiff; Sallie, born 1843, died 1929, married Alfred Gardner. Joseph, was born at Good Spur, Va., the other children were born on Red Bank Creek, Germantown, N. C. David, and the un-named baby are burried in the old garden of David Westmoreland, near the old home place.

Presley Morris died when his son John was eleven years of age. His mother left with seven small children, reared them to become men and women whom her neighbors admired for their religious training, which only a mother can give, John Morris, mother being a Methodist

and also his wife he could not do otherwise than to support the church of their choice. Polly Morris was a very religious woman. Louemma Morris Snow, wife of I. T. Snow, told me she had heard Polly Morris shout and pray many times.

John Morris, bought four hundred acres of land of Anthony E. Banner in the year 1845. Banner on Jan. 2, 1845, in a letter to John Morris, gave his Post Office, Mt. Airy, N. C. Banner at that time lived on the Good Spur Road, later known as the John Morris place, south of the Morris Cemetery less than one fourth mile.

John Morris Sr., was Post Master for the Good Spur Post Office as late as 1868, as proven by the following letter.

Post Office Salem N. C.
Feb. 21rst. 1868

Mr. Morris
Dear Sir

I received a letter from the Dept. last Mail, requesting me to inform them what time Unthank quit carrying the mail, they also informed me that Jese Morris has been accepted as contractor in lien of Unthank, & wished me to inform them what time Jese Morris commenced service, it was your duty to notify me when Unthank quit service, but it seems you did not do it I am therefore not able to inform the Dept., you will therefore inform me without delay at what date Jese Morris commenced to bring mail to this place & oblige.

to P.M. Yours S. B. Shults P. M.
Good Spur
Va.

The letter was addressed:

Post Office
Business
FREE (In red ink)

P Master
Good Spur Va.

John Morris Sr., John Edwards Sr. were two of the men who helped establish a government mail route between Mt. Airy, N. C. and Wytheville, Va. John Morris was the first one known to sign a contract to carry the mail over a part of this route about the year 1846 or 47.

RECEIPT NOW IN MY POSSESSION

John Morris Dr.

To David S. Pollock

To tuition of children
121 days at 5cts. per day $6.05/100
Received payment in full July 1st. 1866
D. S. Pollock

(On back of receipt).
Credit by $2.00 March 23rd. 1866
Credit by $1.65/100 June 16th. 1866

My father S. L. Morris, said: "He went to school to Dave Pollock in an old house near where Luther Weddle did live." At Fancy Gap, Va.

WESTMORELAND FAMILY

David Westmoreland, son of Alex. and_____ Westmoreland, born on the head waters of Red Bank Creek, in what was then Surry Co. N. C., Mar. 1, 1776, died Jan. 2, 1862. Married Rebecca Bynum, born Aug. 20, 1775, died Apr. 10, 1846. David and his wife were burried on his old home place, now called the Perrell place. David had brothers: Taylor, born 1785, died 1870, Harbart Barnham, born Aug. 29, 1793, died ____, Sister Sarah, born 1801, died 1823. She is burried in the old garden of David, not far from the grave of David and his wife Rebecca. There may have been other brothers and sisters I know nothing about.

David, Taylor and Harbard Barnham witnessed the will of Hammond Morris, Oct. 7, 1810.

Sons of David and Rebecca were: John Franklin (Turkey John), born July 15, 1797, (Drowned in Lovells

Creek, Carroll Co. Va. May have been in 1881, near the home of Alex. Westmoreland. Wm., born 1799, died 1847, married Charity Morris (Sister of John Morris Sr) Alex., born 1804, died 1870, married Fannie Marshall;; Newsom B., born 1810, died _____, married _____ _____; David H., born 1812, died 1856, married_____ _____. Daughters: Sarah, born Dec. 10, 1801, died Sept. 1888, married Fowler; Mary (Polly), born Apr. 9, 1806, died at Fancy Gap, Va., June 11, 1883, married John Morris; Martha, born Feb. 11, 1817, died , married Tobe Petre; Lucinda, born 1819, died 1872, married Manuel Perrell; Rebecca, born 1814, died , married Lewis Fry Feb. 28, 1833; moved to Panhandle, Tex. and died there. They had twelve children, two sets of twins and two of their names were Temple and Alex.

After the death of his wife David lived with his children; most of the time with his daughter Polly Morris.

The Westmoreland family dates back to Westmoreland Villa, Kent County, England. Prior to World War II, there were copper plate engravings on sale by, Bernard Haliday, Leicester, Eng. of the family.

TURKEY JOHN WESTMORELAND

When he was a boy went to the straw and chaff pile. Covered himself with straw and gave the wild turkey call. Soon a turkey gobbler was in his reach; seizing him by the legs, he held on though the turkey almost beat him unconscious with his wings, he saved the gobbler. Afterward he was called Turkey John.

On a Sunday morning Turkey John slipped out with gun in hand. Soon his father heard the report of his gun. On investigating he found John and the gun were gone. David his father being a very religious man, keeping the Sabbeth as a day of quiet and rest. He goes after John, switch in hand. On meeting John with a large turkey gobbler he dropped the switch behind him with this remark: "Well done Turkey John."

MITCHELL (PAT-RO-NYM-IC) ENGLISH

John B. (Jackie) Mitchell and his brother Newt, came from Bedford, Co., Va. Newt and Jackie married sisters. Newt perhaps settled near Mitchell Cross Roads.

On the minutes of Grayson, Co., are the following records.

The commission appointed at the March term of Court, 1832. To view a proposed alteration in the Volenteer Gap Road, so as to make the same intersect with the Wards Gap Road at Mitchells blacksmith shop instead of present intersection. Ordered that Wm. Gardner survey the same passing through John Gardners land.

28th. May 1832: On application of John B. Mitchell it is ordered that Churchwell James, Robert Bobbit & John Webb be appointed to view a proposed alteration of the Wards Gap Road from John Ellisons to Greenberry Bobbits and make report there-of to court.

John B. Mitchell married Margarett (Peggy) Davis (No dates) Sons: James L. born 1825, died 1876, married 1st. Caroline Hill, born Jan. 6, 1821, died, 2nd. Martha I. (Mattie) Bolen, 1875, born Aug. 13, 1855, died Jan. 17, 1936. (married by Rev. James Whitington). Calvin, went to Mo. Wm. (Bill), went to Mo. Alex., married Martha (Peggy) Hill Oct. 22, 1827; John Wesley, married 1st. Martha Turner in 1857, sister of Monroe Turner, 2nd. Frances Ward, sister of Dell Turner, 3rd. Sarah Pardue (?). Daughters: Emily, married Gray; Caroline, married Ben Bolen, Judy Ann, (Her daughter Adline married Fielding Chappell); Harriet, married Eph. Williams; Margarett, married Judge John W. Lindsey.

The first court record of John B. Mitchell, was Mar. 28, 1823. He deeded 138 acres of land to James Smith on Big Reed Island. He died prior to June 10, 1878, an inventory of his assets were filed on this date by A. H. Mitchell Admr.

Steven Mitchell, bought 361½ acres of land on

Reed Island Creek, June 18, 1806, of Aaron and Eli Wood. 2, 204 Gr. Co. Was he the brother of John B.?

Most all the Mitchell families of this date were of the Methodist faith. Some of them took an active part in the early Methodist organizations. Some of them were: Rev. John Mitchell as early as 1770. Rev. Martin Mitchell admitted to conference 1837. Rev. Charles Mitchell admitted 1851, died 1858, buried somewhere in Carroll, Co. His son Wm. Dayton fought in Confederate Army. Later admitted to conference. Spent his last days at Radford and is buried there.

DEAN FAMILY

The following story has been verified by Dr. J. R. Branscome, Mrs. Susan Dean Jones and Wise Johnson. That: William Henry Harrison came from Dean, Eng., and their neighbors called them Dean. Later they adopted the name Dean. Another is that when he signed his name he failed to put a comma after Harrison, but put a comma after Dean, and from this error took the name Dean. Their lands at one time extended from the Rebecca Bolen place to the top of the Dean and Melton knob. From the mountain road to Brookmore.

John B. (Jonny) and Wm. Henry Dean perhaps were sons of William Henry Harrison, Dean, and were Methodist preachers. John Dean is on the Sunday-School Journal with David Westmoreland. John and Henry no doubt were the first Methodist ministers in this community and were the first of the Methodist faith to settle near here. We can give them credit for holding the first religious services in their homes.

Jonny Dean lived and died near the foot of the Dean knob. He was a blacksmith and made and repaired furniture. His sons were: Jacob and John Henry. Daughters, Elizabeth, Mary Ann (Polly), and there may have been others. A number of his children died in infancy. He married Matilda Johnson.

Wm. Henry Dean had a blacksmith shop about where Epworth Methodist Church now stands. I can remember a part of the old building and other signs. He was born, Nov. 19, 1793, died 1875, married Keturah Ayers, born Feb. 1, 1791, died 1863. His son Dr. James D. Dean was born, Aug. 17, 1817. In his younger days he was a minister, later practiced medicine. Henry Jr., son of Wm. Henry, spent his life as a minister; died near Poplar Camp, Wythe Co., Va. All of the older ones held family prayer before retiring at night and before partaking of their morning meal.

FOGGY CAMP

On head waters of Foggy Creek

See Grayson, Co. records 1793, Carroll, Co. 1844.

Between the years 1792 and 1800 there is a land grant application calling for corner a spring and tree at Foggy Camp. According to the stories of some of the people who lived on this place and those in the surrounding neighborhood. The place known in my boyhood days as the old Jonny Smith place. Now owned by the author of this statement. There was an Indian Camp Ground near this spring and home site of John B. Smith. His house was built by Elisha Walk whose deed called for a part of the Foggy Camp land. Located on a branch of the Good Spur Road, leaving the original Good Spur Road at a point south of the Morris Cemetery near a white oak corner, and running through the lands of Golihugh Hawks, Elisha Walk, Daniel Stockner, Edward Branscome; then in a north westerly direction making connection with the Grayson Turnpike. At one time it was a stage coach road. Nancy Ann Hawks, wife of Gollihugh Hawks, rode this stage coach to her brothers home, Edward Branscome and back.

This camp in the early settlement of this part of Carroll County was used by hunters and others passing

1151696

through this part of now Carroll County. It is claimed that the Indians made pottery from a vein of blue looking clay just west of the camp which is now covered by the erosion from the hills.

The Iroquois-Tuscarores Indians as early as 1715 lived in this section of the Blueridge. In 1715 they united with their kinsman in New York forming the Six Nations. They built long shed-like houses, and may have built one or more of the early cabins on this place. My son, grandsons and myself now have some of the flints and crockery picked up on the grounds of this camp.

At one time there was some carving on some of the trees nearby supposed to have been done by the Indians. There is a story that the Indians planted the first chestnuts around this camp. They were the largest chestnut trees in this part of the Blueridge Mountains. One of the trees now blown down when living measured more than twenty two feet in circumference. I have known more than one bushel of chestnuts being picked up in one day under this tree. It was tall and used as a guide to locate the camp from the surrounding hills. Two springs furnished water, one on each side of the camp, being the head waters of Foggy Creek.

The Branscome families owned this land as early as 1799. Reuben Branscome lived between two branches about one thousand feet in an easterly direction from the camp. Alfred Branscome told me he was born at this place. Part of the old chimney was visable as late as 1910.

There was sign of a building just above the Smith Graveyard, the foundation of the old chimney and foundation pillars. No one of the older people knew who lived there. There was a building a few feet south of my present home known as the Walk or O'Neal house. This house at one time was used as a school house and for public worship.

This perhaps is the oldest or one of the oldest places settled by the white man near here, which dates back around 1775. A place near Brookmore School House was settled about the same time. Edmond Edwards settled south of the crest of the blueridge at or near the John Edwards Sr. Camp Ground; at present near the home and store of the late Alfred Jones. Edmond Edwards applied for a land grant on waters of Stewarts Creek as early as 1773. Which could have been any of the waters flowing into what is now Stewarts Creek. Edmond was perhaps the father of John Edwards Sr. From him decended many of the Edwards families.

Other land grants and surveys on waters of Pauls Creek were: Wm. Webb and Wm. Wood, Mar. 1, 1784; John Jones, Dec. 17, 1792; John Walles, Dec. 1, 1800.

Aaron Ritter owned land on head waters of Crooked Creek, calling for a denominated Elk Hill Mar. 18, 1810.

EARLY MAIL ROUTES AND POST OFFICES

Over the Foggy Camp branch of the Good Spur Road, John Morris, John Phillips, John Matthews, Marvin Ward Sr., and others, mapped and established the first mail route from the Good Spur to Old Town in Grayson Co. Va. From the information I can gather John Phillips was the first Post Master for Mill Post Office. J. Housten Ward the first known Post Master for Wards Mill on the Grayson Turnpike. He served for forty two years. It was discontinued Dec. 17, 1903, about the time Galax Post Office was established. Mail over this route was at first carried by stage coach, weekly when the weather would permit.

John Phillips and John Matthews mapped and established a mail route from Hillsville, Va. to Mill P. O. via. Enon and Cap, P. O.

There was a P. O. at the Wash Hanks place at the top of Pipers Gap Road, known as: Cool or Cold Spring.

Wash Hanks was P. M. No dates.

Drenn P. O. at the home of Robt. Ward on the Galax Road. No dates.

Pipers Gap, P. O. at the Creed Hanks place. No dates.

EARLY LAND SURVEYS OF PATRICK CO. VA. UNLESS OTHERWISE STATED

Geo. Evans was granted a land patent on south side of Pauls Creek, and south side of mountain in 1782. Stephen Jones, on Apr. 19, 1798, sold Hiram Wills a part of this survey. Martin and Hannah Tally, Joseph and Mary Johnson, Sept. 4, 1799, sold Isaac Branscome, a part of the Evans Patent on south branch of Pauls Creek.

Dec. 5, 1799. James Armstrong, by P. of Atty. for Nicholas Baker, Henry Co., sold Jacob McCraw, Surry Co. N. C. 400 acres for 50 lbs. on Doe Run and branches of Johnson Creek.

May 13, 1793, Joseph Johnson sold Stephen Jones, 200 acres on south side Pauls Creek and south side of mountain for 100 lbs.

Aug. 15, 1807. John Branscome, sold Zacheriah Combs, land on Pauls Creek.

Apr. 25, 1807. John Branscome, quick claim deed, 50 acres to Edward Brindle, and Zadock Combs. To have quiet and peaceable possession. On waters of Pauls Creek.

Nov. 6, 1809. Hugh Armstrong, of Surry Co., N. C. Atty. in Fact for John Armstrong, Warren Co. Tenn. to Price Green, 1045 acres for 100 lbs. on head waters of Pauls Creek and on top of Blueridge, beginning on Thomas Edwards corner.

Apr. 20, 1805. Stephen Jones, Grayson Co., sold James O'Neal, a parcel of land on south side of mountain on both sides of Good Spur Road. Later a part of John Morris place.

Apr. 15, 1789. We Isham Webb, John Jones his wife Nancy, Molly and Hazelwood, Alias Gully, David Carlin his wife Elizabeth, Martin Dagal his wife Morning, for the good will of our father Wm. Webb son of aforesaid Isham Webb 124 acres granted by patent to said Wm. Webb. (On Pauls Creek).

Carroll Co. Va. Nov. 4, 1840. Goe. W. Cloud bought at tax sale for years 1832, 33, 39, an unnamed amount of land on Buckhorn Creek, for 32cts. on Reed Island 17cts. on Foggy Creek 13cts; a part of Jacob McCraw estate. Wm. Cloud Sheriff, John Dickerson C. C. Grayson Co. Recd. Sept. 4, 1844. In Carroll Co.

Dec. 25, 1826. John H. O'Neal gave his note to Jabez (May be Jacob) Johnson for $56.50, payable Dec. 1829. In 1827 John H. O'Neal turned over 300 acres of land at the top of Good Spur Road; his household and kitchen furniture to Wily Jones trustee to pay this note. In 1829 Stafford O'Neal paid said note, Wiley Jones Trustee conveying same. Witnessed by: Levi Berrier, Wm., and Jacob Johnson. This was a part of two surveys, and was later the home place of John Morris.

Abraham Goad, was on the waters of Bu ks Fork as early as 1773. John and Andrew Cox in 1774. Elisha Bedsolt secured land patents on Chestnut Creek 1774. Wm. Cox and Thomas Davis 1775.

May 3, 1798. Wm. Armstrong, patented 1400 acres on head waters of Pauls Creek. T. B. Winfall by P. of Atty. for Mary and Lucy Chambers of Chambersburg, Pa. made a quick claim deed to James L. Mitchell for a part of this grant, Feb. 26, 1868.

Wm. Allen, granted land on Pauls Creek, 1791. David Payne, granted land on waters of Stewarts Creek as early as 1787, and was a neighbor of Edmond Edwards. Daniel Carlin, granted land near the present town of Lambsburg, Va. 1790. Betheny Haynes and Steven Center on Lovings Creek 1792.

CARROLL COUNTY

Carroll Co. Va. was formed from Grayson Co. 1842. Named in honor of Charles Carroll, of Carrolltown, Md.

The first set of Justices were sworn in Mar. 29, 1842, by Thomas McCabe of Floyd Co. and were: Joshua Hanks, John Vaughn, Benjaman Cooley, John Blair, Wm. Lindsey, John Cocke, John B. Mitchell, Wm. Raines, Wm. Hall, and Hugh Currin. The first court was held June 6, and 7, 1842.

Benjaman Cooley, one of the early settlers on Coal Creek, then Grayson Co. made and sold the first clocks in Grayson and Carroll Co's. Wm. Bourne and Rosa Jones his wife brought the first clock to what was later Grayson and Carroll, in 1770, and from this clock Cooley made his pattern. A few years back the Bourne clock was still running, and was in the possession of Ruth Nuckolls Johnson, Cleveland, Tenn. She was daughter of Rev. B. F. Nuckolls.

I have learned that by an act of the Virginia Legislature in 1845 that a part of Patrick Co. south of the blueridge was granted to Carroll. In 1853 another grant was made to Carroll Co. All of that part of Carroll south of the blueridge at one time belonged to Patrick Co.

FIRST ROADS ACROSS THE BLUERIDGE

Flour Gap Road, crossed the mountain a short distance northeast of Mt. Carroll Methodist Church and was the first road across the mountain near this point; thence down the mountain by the Thomas Hawks mill place; thence near the store house of the late Cabel Carlin; south of the late Billy Hawks place; on toward Mt. Airy, N. C. by the Booker place.

This road was named from the fact that a man on his way climbing the mountain from Hawk's mill punctured a hole in his flour sack and spilt flour along the trail.

South of the Billy Hawks place I have been in-

formed stood the first Flour Gap Baptist Church; and that there was a one half mile horse race track on this place.

Volunteer Gap, another of the oldest trails in the southeastern part of Carroll Co. That a man asked for a volunteer to cross or climb the mountain, and has been known as Volunteer Gap ever afterward.

The Good Spur, which has already been mentioned was also a wagon road as early as 1791, according to the Grayson Co. records. July 22, 1791. "Ordered that a wagon road be opened from the Good Spur Road to the Flower Gap Road at the Elk Spur Path and that James Beans and Isaac Vanhooser be appointed surveyors of the same & that James Cox & Wm. Williams (Waggoner) allot the land to open the same and help in repair according to law." Page 52 minutes of May, 1793, Grayson Co. Va. Elk Spur was only a path at this time and named because the elks crossed the mountain at this place.

There were other roads and paths at later dates, known as: Garners path or Garners Gap, crossed the mountain near the Gabe Leftwich place. Parsons Gap, about five miles southwest of Pipers Gap. Fishers Gap, came up from the southwest side of Fishers Peaks.

TRADITIONAL STORIES OF EARLY DAYS

A man by the name of Fisher, was sent by surveyors who were surveying the Va. and N. C. line. To climb to the top of a high peak and display a white sheet and fire brand. And it was estimated that it would take him about four days to reach the top of the peak. The surveying party at that time being at a point somewhere near the Cascades on the northern line of Stokes Co. N. C. in an easterly direction from the peaks; The distance around sixty miles as the crow

flies. After waiting for some time and getting no signal, a party was sent on the trail of Fisher. He was found dead at a spring near the top of the peak. It was decided that he arrived at the spring hot and thirsty and drank enough water to kill him. The peaks have been called: Fishers Peaks since that time. Elevation, 3600 ft.

The fire brand or Beacon: Was a signal at night from some high point, or the highest tree. Made with a pole as long as could be handled by one man; with some good burning material attached to the end. This was whirled in a circle which at a distance looked to be a solid circle of fire; and at night could be seen for many miles.

The Sugar Loaf, so named because a woman spilt sugar while climbing the old Indian Trail.

WHITTS BRANCH

This was the spring branch which had its source near the home of my Great-Aunt, Rebecca Bolen, running in a southwesterly direction. It derived its name from the fact that: A man by the name of Whitt from N. C. was shot and mortally wounded, where the old road crossed the branch. The story goes as related to me, that: A man by the name of Smith lived in the neighbourhood of Brookmore. That: Whitt and the wife of Smith started to N. C. Smith followed them. Whit and the Smith woman hid above the branch crossing. Smith discovered them and they took a shot at each other, Whitt fell mortally wounded but later walked to the foot of the mountain at or near the Noah Combs old place, near the creek and died at a still. Many people by-passed this crossing at night, which was surrounded by large timber and a thick undergrowth. The story goes that: Whitt could be heard in a mournful scream. At times there was a pecular sound. My brother and myself in our boyhood days investigated

and found about one hundred feet above the crossing where the water run between two rock creating a suction, which at times made a pecular hissing sound. This road was known as a branch of the Good Spur Road or the Harmony Road.

YANKEE BRANCH

About one half mile east of the top of Fancy Gap is a small branch, so named as the story goes. That: during the Civil War two yankees were killed below where the old road crossed the branch and that their mournful cries could be heard at night. As a boy I have passed this place at night. I never heard any mournful cries. I may have been moving too swift. It it is said that one of them was still living next day.

THE FORGOTTEN DEAD

A short one half mile south of the "Morris Cemetery", and about five hundred feet in a southeasterly direction from the John Morris home place, near the old Good Spur Road, are two stony little knolls facing the rising sun. On the highest knoll are perhaps a dozen graves. In the center is the grave of "The Fair Maiden" who will be remembered by the poem written by the late Ex. Judge D. W. Bolen. Her parents were going west when she took sick and died near this place. They built an ellipse mound over her grave. John Morris guarded it from harm during his life; after his death unthoughtful hands rolled the rock down the mountain side. Now only the bed rocks remain.

A few paces south on the next knoll are a number of negro graves. Negro slave traders going south buried a negro slave in a shallow grave on this knoll. Soon after it was discovered that dogs had dug into the shallow grave. John Morris, John Edwards, and others followed the slave traders to or near Dalton, N. C. and

brought them back, made them take the negro up and give him a decent burial.

The John Morris home was also the home of the "Lost Soldier Boy", "Tommie Morris", made famous in prose by D. W. Bolen.

HILLSVILLE CAMP MEETING

On May 30, 1845, Silas N. Gibson and his wife Sarah, of Carroll Co., Va. deeded to John B. Mitchell, John Vaughn, Thomas Crandell, Lewis Switzer, David Lastly, Nath. Vaughn, and James Phillips, Trustees: Two acres of land, on Cranberry Creek, adjoining the land of John Farmer, for one hundred dollars, Trustees: To erect or cause to be erected a house or place of worship suitable for the purpose of holding a Camp Meeting. For all persons desiring and willing to abide by the rules and regulations to be adopted for the government of Camp Meetings to be held upon the said tract or parcel of land. To erect and put up, cabins, tents, huts, and other accommodations, during the time of holding such Camp Meetings and to reside in such as they may see proper without molestation, hinderance, or interruption.

The location about one mile south southwest of Hillsville, Va., later known as Franklin place. On the Hillsville, Harmony Road.

About 1900 Rev. T. D. Strader, pastor of the Hillsville Circuit, M. E. Church and others held a revival meeting in an old building at this place. It is said that Rev. Strader during his work as a minister built thirty three churches. He died 1942 at Radford, Va.

CAMP MEETING AND WANDERING PREACHERS

Some of the early preachers were: Amos Shockley, John and Nath. Vaughn; Jonny and Henry Dean; James

Phillips, David Westmoreland, Daniel Ashburry, Wm. Thompson and others, names not known.

Rev. James (Jimmy) Phillips, lived on the Foggy Camp branch of the Good Spur Road, on Crooked Creek. He built a house near his home east of the present home of Harrison Melton; for a place of public worship. On this I have been unable to get any dates. Must have been later than 1850.

The first Methodist Church in Lincoln Co., N. C. was built in 1791 and was called Rehobath. Daniel Ashburry, born in Fairfax Co. Va., 1762, married, Nancy L. Morris, of Lincoln Co., (See N. C. marriage bonds). They settled near this church. He became a wandering Methodist Preacher. It is said that: "He had three hundred converts during one of his revivals". Ashburry in his old age and Rev. John McGee, born near Salisburry, N. C. took part in some of the camp meetings in Carroll and Grayson Co's.

Rev. Enoch Morris, learned to ride a bicycle when he was past sixty. It is estimated that he rode his bicycle more than four thousand miles when he was past eighty yrs. of age; often carrying his food with him, eating and sleeping by the roadside. Rev. Edward Morris, as early as 1778. Rev. Richard Morris, in Holston Conference, 1821. Rev. Wm. Hill, a Baptist minister of the Dan River settlement preached to the Town Fork settlement, Germanton, N. C. as early as 1781.

A—How are you all?
B—: All well but C——, He fell out of the corn-field and like to killed himself.

Heavy rain with lightning and loud thunder, washed away a mans potatoes.
Farmer—Next day on hearing distant thunder said: "You need not be boo-ing for more taters you got them all yesterday."

Neighbor to small boy: "How are you all this morning"?
Small boy: "All well but Grand-dad and he's dead as h——."

Tourist, from S. C.—"What do you do with all the butter you make up here"?
Girl churning: "Grease these South-kar-le-nians —— and skeet them back where they come from."

Customer—to hardware clerk: "Have you got any wagon tar (Tire)?
Clerk: "No, but we— have some good axle grease."
Customer: "Reckon by—— I know what I want." And walked out.

Buyer—To farmer: "I will pay you cash for your corn."
Farmer—"No, I want the money for my corn."

Tourist—To old gentleman: "What's the news?"
Old gentleman—"I've herd the president has run this country in debt over a thousand dollars!"

Tourist—"Does your chimney draw good?" (Chimney built of rock and mud).
Farmer—"Yes, draws the attention of every d____ fool that passes here."

Tourist—To farmer: "Your corn looks yellow."
Farmer—"Yes, I planted the yellow kind".
Tourist—"Don't look like you will make more than half a crop."
Farmer—"No, I planted it on the halves."

A—"You talk fine and course".
B—"Ever who says I talk fine and coarse, (Fine and in a loud voice) tells a ____ ____ lie."

Two little boys behind door watching girl preparing to go to bed—One boy said: "Tee Hee". The other said: "Tee Hee, I'm going to take a good peep."

Boy and girl courting, when girl turned out the light: Boy says: "I'll go home if you want to go to bed."

Neighbor to small boy: "How are you all this morning?"
Small boy—"All well but C____, she kicked the bucket last night". (Meaning she died).

Farmer, punching cow with stick, saying: "If it wasn't for punching your eyes out, I'd kill you."

Farmer, to his oxen which was hot and had his tongue out: "____ ____ you. You are always laugh-ing at me."

A woman knit and gave a man a pair of mittens. He standing before the fire talking, had in mind to lay his mittens in a chair and spit in the fire, but he threw his mittens in the fire and spit in the chair.

AUTHOR OF THIS WORK

I was born, Sunday, Jan. 29, 1882, at Ore Knobs, Ash Co., N. C. Son of: S. L. & Laura Billings Morris. In 1883 my father moved back to his old home at Fancy Gap, Va., and settled on a part of the home place of John Morris. On this place I was reared. I attended free school first in what was then known as the Vick Mitchell house, about where the late Jack Allen house now stands; and Fancy Gap School. Two years high school at Fairview Normal Institute, and for two years read law under the instruction of the late Ex. Judge D. W. Bolen.

Coming from a family which has distinguished itself as one of the early settlers of Va. and N. C., and whose forefathers extended back to Beli Mawr, (Who decended from the Arch-Bishop of Gloucester, England), ruler of a petty tribe of Wales. In America from Nich. Morris. His decendants in line as follows: Anthony, Sr., Anthony, Jr., Edward, Sr., Edward, Jr., Hammond, Presley, John, Sr., John, Jr., S. L., and W. R. Morris. All were born in Va. except Nich. born in England, John, Sr., and John, Jr., who were born at Germantown, N. C. There are also three younger generations than myself.

At the age of sixteen I professed religion during a revival held at Fancy Gap, M. E. Church, by Rev. Harden Cooley. Baptised by Rev. T. D. Strader, who appointed me as Superintendent and teacher for Fancy Gap, Sunday School.

For twenty-seven years I operated a grocery store in N. C., coming to Fancy Gap in 1945.

The best part of my life now lies behind me. My greatest regret is: That I did not begin this work at an earlier date. In my childhood days I asked my father, where our people came from? He said: "From Germantown." He being a man of few words and giving no further explanation; I not knowing at that time the Germantown he mentioned was only about fifty miles

from our home. It was impressed on my mind that he meant the Germany of Europe; I dismissed from my mind the former residence of my ancestors. Had the true history and the traditional stories of my ancestors been related to me at an early age as it was in later years, there is no doubt that a part of my records would have been much easier for me to have gathered and compiled.

Perhaps I should say that my greatest regret is that I did not give more time to the rearing and training of my two boys. I fear that I allowed the cares of this life and perhaps the evil influence of others to effect them, that I have often reproached myself and felt that I am now reaping what I have sown. With us all, that temptation to follow the way of life that has the least resistance in old age is our greatest regret.

I have made an effort to do something for the benefit of those whom I wished to be my friends, but some of my efforts have failed because there were others who demanded all possible virtues, but did not bring their own share of virtues to others for the public good. I have faith in the future of mankind. I do not have faith in human ignorance. My efforts are not from pride, but from a solemn obligation. My petition to Heaven is: That in the end it will make for peace. Yet I cannot express how greatly affected I am.

I'd like to be a child again just for to-day,
I'd like to go back to the old home again;
See my mother wiping sweat from her brow;
I'd like to see a pot of beans hanging on the crane,
I know there would be hot coffee
For her boy who had been out in the rain.

I'd like to go see grand-father and grand-mother;
My great-grand-father and great-grand-mother;
Go with them out on the brow of the hill,
Look across the valley where earth and sky seem to meet,
Look toward the first Church he helped to build,
Like to go back to Old Union Meeting House,
Though the walls have long since tumbled down.

I'd like to go to old Occupuan,
The Church Hammond helped to build,
I'd like to visit Edward on Reedy Branch;
Drink water from the Cool Spring
Near the home of Anthony the second.

I'd like to go to Wicomico Church,
See Nicholas, Martha, Anthony and Jane,
Come walking down the aisle.

But this is all a dream,
For that was three hundred years ago,
What, are your dreams to-day.

Our great-grand-fathers, built a church,
One hundred years ago to-day,
What are you building to-day?

W. R. Morris,
Author of this work.

"THE MORRIS NAME"

The Arch-bishop of Gloucester, was named Teon,
Then Beli Mawr, a decendant came along.
Beli Mawr, ruled Wales in the fifth century,
And was the first plen-ip-o-ten-tia-ry,
He ruled all Wales with an iron grip,
And was too smart for the King of Brit.

This may sound funny but neverless true,
But this is also the Morris name too.
Until about this time they called themselves Celts,
But now they began to call them Welsh,
The old Brit King did fret and swear,
But the little Welch King did not dispair.

Rodri Mawr, in eight hundred and forty three,
King of all Wales and one of the family tree,
In old age helped King Albert whip the Danes,
And by that act brought eternal fame;
At a ripe old age in eight seventy seven,
Took his departure to a home in heaven.

Mawrrhys, the last to bear this noble name,
In eulogy Reynulph, made famous his name;
The Welch in mourning bowed their head,
All because their noble leader was dead,
But a young heir must follow him too
In the year twelve hundred and eighty two.

Although his name is just plain Morris,
And a lost cause is not his choice;
Llewellyn, to his eternal and mortal shame,
An insurrection leads, he and his brother slain,
Morris to King Edward, is forced to surrender,
On a cold and wintry day in December.

But not in dishonor, so Edward the King,
Makes him secretary of his great domain,
Then his sons William, Ieven and Owen three,
There begin to spread the family tree,
The first Nicholas Morris a preacher was he
But the second Nicholas was a commander at sea.

Commander Nicholas in 1639, to Virginia came,
Bringing his wife Martha, Anthony and Jane.
He left old England, America bound,
And came to old Virginia to build a town,
He settled out in the Wicomico River,
For fear the Indians would get his liver.

His daughter Jane married Captain John Haynie,
A decendant of the English line of Haynies,
A Kings Attorney, with other occupations,
To raise more Haynies to increase the population;
He whipped the Susquehannah Indians along the neck,
And became Captain of all the Northern Neck.

Anthony Morris the first, married daughter of a King,
And perhaps used the family wedding ring,
And his second wife was Dorothy Sanford,
The prettiest girl this side of Lansford.
Anthony, his first son, was young and strong,
Then little daughter Jane came toddling along.

Anthony second, married Winnifred Morris Haynie,
Whose home was blessed with children many.
He sold his home near Barretts Branch,
To seek a new home on Reedy Branch;
He built his home for his children small,
But his son Edward was the greatest of all

Edward the first down on Reedy Branch,
Married Elizabeth Presley from across the branch;
The names of his children are not all known,
Yet Edward the second we all shall know,
In 1818 administered his father's estate,
Edward senior had died before this date.

Edward Second, in the month of May,
Married Elizabeth Hammond, a girl bright and gay;
Sons William, Hammond, John, Anthony, and Jess,
Daughters Dorcas, Winnifred, Ann, and Elizabeth;
They all begin to scatter and to multiply,
And now for numbers they are as butterflies.

Edward made breeches both large and small,
To fit big men little men and all,
He made leather breeches from the hides of bucks,
And sold to men for twenty five bucks,
He sold his gloves to the Williamsburg men,
For the small price of one dozen hens.

If Edward could come back again,
And see in numbers how they have gained,
In place of his Williamsburg shop,
He'd build a factory ten stories to the top,
In vain he would try to make them all,
Breeches, Gloves and may-be overalls.

Hammond got married to little Mary Tuttle,
To patch his shirts and sew on his buttons,
Eight or more sons to bless that home,
But most of them began to roam.
In seventeen and seventy nine, Hammond Morris
Settled on Red Bank right in the forest.

One daughter called Elizabeth so bright and spry,
Married a young widower named Henry Fry.
Jess to Tennessee went, and built Morristown,
Hammond Junior, to Missouri to build another town,
Well he had so many children and grand-children too,
That he didn't know what in the world to do.

Hammonds son Presley married Charity Huchings,
Another son Shadrick married Sally Huchings.
They had little farms on Red Bank Creek,
And very close by is where Presley sleeps,
But a way down in an Alabama town,
Is where they laid poor Shadrick down.

Among Shadricks sons was one called Shade,
And ever since then we've had more Shades;
Presley reared a boy they called John Senior,
John Senior had a boy they called John Junior,
To tell you more would be too bad,
So I had better close with my grandad.

John Junior had a son that they called Silas,
This reminds us of the song of Paul and Silas,
And this is just where that I come in,
This had to be or I would not have been,
There is plenty more that I could tell,
But I had better close before you yell.

July 2—1935.

COLTRANE

Col. Ira B. Coltrane, born May 28, 1815, married Amanda Hale June 9, 1844. When a boy drove a team across the Blueridge Mountains over the Good Spur Road. They had to hitch two teams to a wagon up the mountain. On this trip he looked across Pauls Creek and in his mind planned a road up the mountain where the present Fancy Gap was later built. Years later he was sent to the State Legislature and it is said he secured five hundred dollars from state funds to help build this road. He also helped to survey and build this road; One of the best grades across the Blueridge at that date. A boy of fourteen years in 1829 designed a road that a century later, and thirty-four years after his death was rebuilt and made a State Highway.

He built Little Reed Island bridge, two miles north of Hillsville, which was built of wood and covered with wood shingles made by hand. This has been replaced by a concrete bridge. He built the Court House at Hillsville, Va., on which he lost money, but finished it according to contract. He died May 13, 1894.

TATE

Zeno Tate, from Montgomery Co., settled below the Fancy Gap road west of the Alfred Tate home. It is said that he carried seven bushels of corn up John Edwards stair steps. He was a giant in strength. Many of his descendants live near where he settled.

A man by name, Alexander McMillan in the spring of 1790 left Tenn. in an Ox-cart and drove to New York City for his niece Elizabeth McMillan. The story goes that he got back in the fall in time to sow his wheat.

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